

# DIVES

AND

# LAZARVS:

*Or rather,*

## DIVELISH DIVES;

Delivered in a Sermon at Pauls  
Crosse, by R. I. Preacher  
*of the Word.*

Very necessary for these times, and  
purposes: Published for the great com-  
fort of those that taste the bitter-  
*nesse of affliction.*

MATH. 5. 3.

*Blessed are the poore in Spirit, for theirs is  
the Kingdome of Heaven.*

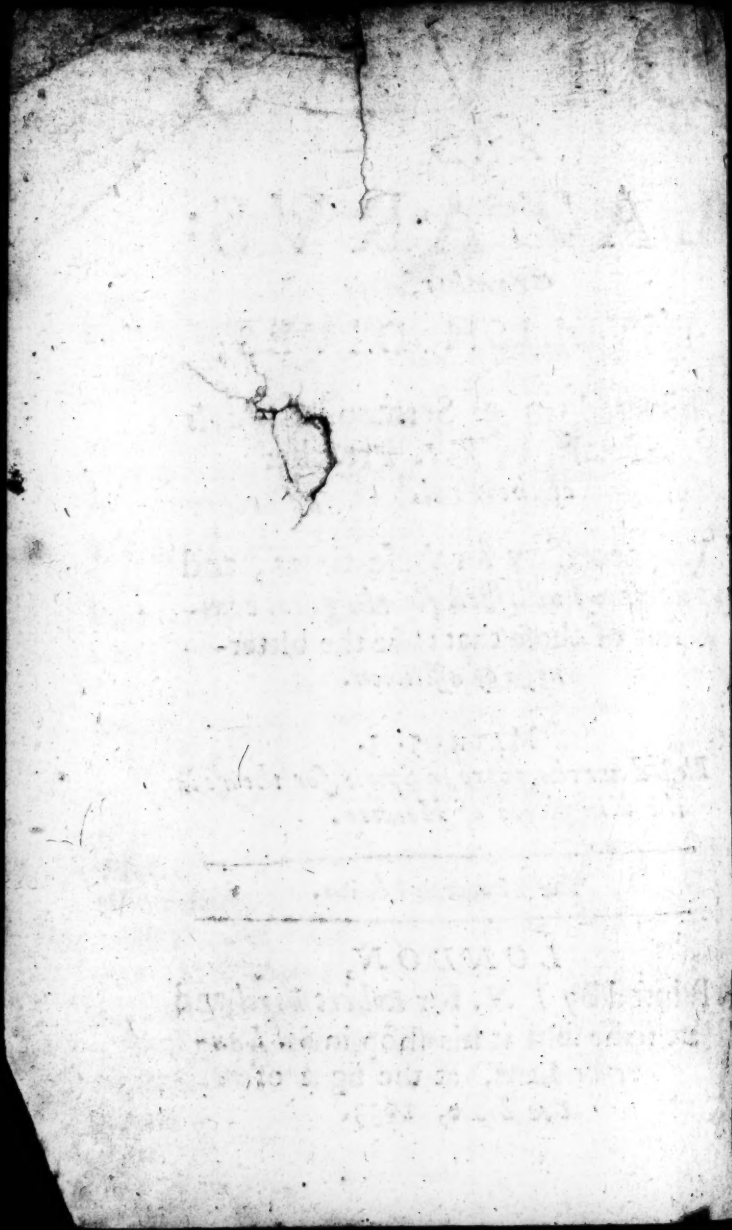
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# DIVES and LA ZARVS,

Or rather,  
Diuelish DIVE S.

*Luke 16. verse 19.*

There was a certaine rich man cloathed in purple and fine silke: and fared well and deliciously euery day.

10 Also there was a certaine Begger named, *Lazarus*, which lay at his gate full of sores,

11 And desired to be refreshed with the crumes that fell from this rich mans table; yea the dogs came and licked his sores.

12 And it was so that the Begger dyed, was carried by the Angels into *Abrahams* bosome: the rich man died and was buried,

13 And being in hell in torments, he lift vp his eyes and saw *Abraham* a farre off, and *Lazarus* in his bosome, &c.



These words (right Honorable, right Worshipfull, and Beloued) haue relation vnto the precedent verses in this Chapter, where in our Sauour Christ, from the thirteenth verse to the seuenteenth,

## *Diues and Lazarus.*

reprooueth the couetousnesse of the Pharises by shewing vnto them, that no man can serue two Masters; that is, God and riches, All these things heard the Pharises, which were couetous, and they mocked him: Whereupon he aptly and fitly taketh occasion to relate this Parable of the Rich man and Lazarus.

Hearken, and I shall speake of a great rich man, that flourished heere on earth, in all pompe and abundance, that shined in Courtly purple robes, that was cloathed in Byssus and fine Silke, that sared deliciously that was lodged softly, and liued pleasantly. But vnderstand what became of this rich man; his peeres being expired, and his dayes numbred, and his time determined, hee was invited to the fatall banquet of blacke vgly death, that maketh all men subiect to the rigour of his Law; his body was honourably buried, in respect of his much wealth: but what became of his soule: That was carried from his body to dwell with y<sup>e</sup> diuels, from his purple robes, to burning flames; from his soft Silke and white Byssus, to cruell paines in blacke Abyssus; from his palace heere on earth, to the palace of Pluto in Hell: from Paradise, to a dungeon: from pleasure, to paine: from ioyes, to torments, and that by hellish meanes and damned spirits, into the infernall Lake of bottomlesse Byrathrum,



or, diuellish *Dines*.

Byrathrum, where is wo, wo, and alasse, where is weeping and wailing, and gnashing of teeth, Matth. 25. The wicked shall bee turned into Hell, and all the people that forget G O D, Psalm. 9.

Hearken also of a certaine poore begger, clothed in rags, with miseries pined, pained with griefes, grieved with sores, sorely tormented, vnmmercifully condemned, lying at this Rich mans gate, desiring to bee refreshed but with the crumes that fell from this Rich mans table: but dogs had more pity then this Rich man on this distressed creature: for they came to visite him, they came to comfort him, they came and licked his sores.

Well, his tunc being also determined, he went the way of all flesh, and death was the finisher of all his miseries and griefes, *Vita assumpsit mortem, ut mors vitam acciperet*: Hee died once, to liue for ever. And what became of his soule? It was carried from his body, to his Maker; from a House of clay, to a House not made with hands; from a wilderness to a paradise; from an Earthly prison, to a Heauenly palace; from the Rich mans gate, to the City of the great G O D; from paines, to pleasures; from miseries, to ioyes: from Adams corruption, to Abrahams bosome. It was carried by Angels, into the Quires of  
A 4 Angels

## Dives and Lazarus:

Angels, to haue his being and moouing in the euer-moouing Heauens with God himselfe. *Vbi vita & victus & copia, & gloria, & salus, & pax & eternitas, & bona, omnia.* Where is life, food, and aboundance, and glozy, and health, and peace, and eternity, and all good things, all a-boue all that can be either wished or desired. And this is the subiect that I am to speake of in your presence. *Sed quia primum*, what shall I say first, let it please you to consider the argument of this Scripture, which is two-fold.

First, our Saviour Christ hereby adviseth all rich men to bee mercifull to their poore brethren in this life, lest they finde no mercy in the life to come.

Secondly, hee doth comfort all poore men, that although they are afflicted in this life with great miseries and calamities, yet they shall bee comforted in the life to come, and rest in *Abrahams* bosome.

The parts of the Scripture,  
are foure.

1 The life of the Rich man, in these words  
There was a certaine Rich-man clothed in purple and fine filke, and fared deliciously every day.

2 The life of the Begger, in these words,  
Also

or, diuellish *Dines*.

Also there was a certaine begger named *Lazarus*, which was laid at his gate full of sores, &c.

3 The death of the Begger in these words,  
And it was so, the Begger died, and was carried, &c.

4 The death of the Rich-man, The Rich-man also died and was buried.

In the first part, I note these three circumstances. 1 What this rich man was, and whether there was any such man, or no.

2 What his apparell was, not meane or ordinary, but Purple and fine silke.

3 That his diet was not base, nor homely, but delicious; and not once, or twice, but every day.

In the life of the begger, I find foure circumstances.

1 Where hee lived, in no Palace or House, but at the rich mans gate.

2 How he lived, neither in health nor wealth, but miserably full of sores.

3 That he desired in this life, not Lordships, or Houses, or Land, or gold, or silver, but craves to saue his life,

4 Who shewed the begger kindnesse in his life: not the Rich-man, but y Rich-mans Dogs. The doges came also, and licked his sores.

In the death of the begger, I note three circumstances.

1 What

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1 What became of his body being dead : no mention hereof is made in holy Scriptures : it may bee buried with little or no respect , because he was a poore man ; or else cast into some ditch, by reason of his sores.

2 What became of his soule : it went not to Purgatory, ( for there is no such place ) but it was carried into Abrahams bosome.

3 By whom : by Angels : It was carried by Angels into *Abrahams* bosome.

In the death of the Rich man, I note these two circumstances.

1 What became of his body being dead : It was honourably buried because of his great substance.

2 What became of his soule : It went to Hell : He being in hell torments, lift vp his eyes and saw *Abraham* a farre off, and *Lazarus* in his bosome.

### Of these in Order.

And first , in the life of the Rich man wee noted what this Rich man was, whether there was indeede any such man or no : wherefore here may a question arise. Whether this bee a Parable or History, The Writers hereof doe not agree.

Marloret sayth, *Quaquam quibusdam hac simplex*

*simplex Parabola esse videtur, tamen quia hic Lazari nomen exprimitur, rem gestam narrare probabile est:* Some are of that minde, that this is a Parable, yet because (sayth hee) Christ expresseth here the name of Lazarus, it argueth that hee spake of a thing that was so done in deede.

Likewise sayth Franciscus Lambertus, *Credendum magis esse historiam & exemplum verum quam Parabolam:* It must bee beleueed, that this is rather a History and a true example, then a Parable.

But Theophylactus is of a contrary opinion, *Parabola vera est, & hac non Historia.* This is a Parable, and no History.

Erasmus also sayth, That it is but a Parable, whereby all Rich men may learne to bee mercifull to there poore brethren, that they may speake for them in the day of vengeance and wrath.

Scella also sayth, *Erat quidam homo, non quidam vir:* He speakes of the species, not of *indivium*, as one particular man, therefore it is a Parable.

Many Writers there are also, that rather ayning at the arguments and obseruations herein, haue not set downe there iudgements, whether it bee a Parable or History: therefore it might seeme wisdome in me to suspend  
my

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my iudgement also herein, especially since Mar-  
loret sayth, *Paruum refert, utrum sit Parabola, an*  
*Historia, modo summam doctrinam teneant lecto-*  
*res*: It greatly skilleth not, whether it be a  
Parable or History, so that we duely consider  
the doctrine herein.

But because it is requisite that I also shew  
mine opinion, I will returne my verdict accor-  
ding to my euidence: and therefore in naked  
truth I finde and hold that it is a Parable: and  
my reasons are these two: First, because our  
Saviour in the beginning of this Chapter, doth  
relate a Parable of a Rich man that had a  
Steward, &c. Therefore he continueth in this  
Chapter to open his mouth in Parables accor-  
ding to the Prophet, I will open my mouth in  
Parables, and shew darke sentences of old time.  
Secondly, because the Rich man cryed out of  
Hell vnto Abraham, and Abraham answered the  
rich man, which must needs be vnderstood Para-  
bolically: for the damned in Hell cannot see nor  
heare the Saints that are in Heauen, neyther  
by reason of the distance of place and also be-  
cause of the maine spheares and orbes that are  
twixt Heauen and Hell; neyther shall they see or  
know what is done there. And Again, Abra-  
hams throte is dry, and cleaueth to the  
roose of his mouth; therefore hee cannot speake  
so loud as to be heard out of Heauen into Hell.  
There.

or, diuellish *Dines.*

Therefore it is but a Parable.

But here we see, first that the wicked are so little respected with God, that hee will not vouchsafe so much as to name them. I will not (sayth Dauid, speaking in the person of God) make mention of their names within my lips. And againe, Such as bee foolish, shall not tarry in my sight; for thou hatest all them which worke vanity. And haue not our sinnes also deserued that wee should not bee remembred of God, and that he should vtterly forget vs, that is, take away his loue and fauour from vs: Yes verily, for what pride, enuy and impiety is there practised heere among vs: pride against God, enuy against men, and impiety against our owne soules and consciences: hauing touched euen the very trophick of all wickednes, so that our sinnes force God to forsake vs, and not to remember vs. Plutarch in the life of Theseus reported of one Plea a woman that robbed all the passengers that passed by her palace, called Crommyonia, where shee dwelt; which Hystory may not vnfitly bee applyed to our sinnes: for they like Plea rob vs of grace, of fauour, of blessings, of good name, and of Gods loue too. *Solum peccatum homicida*: It is sinne onely that cutteth our throats. It was the sinne of Egypt, that plagued Egypt, and it was the sinnes of this City, that plagued this City



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City: although now the Lord hath spared it a good season, yet let vs not presume of his long-sufferance: for if punishments argue sins, and sins plagues, haue wee not cause to feare great miseries to ensue? I conclude this point therefore with the Prophet Esa. 5. Woe be vnto them that draw on wickednesse with cords of vanity, and sin, as it were with a cart-rope. I heard a voyce, saying, Wo, wo, wo, vnto the inhabitants of the earth. Whereupon one noteth, that there is, *Triples uae: Primum uae propter culpam, secundum propter tribulationem mundanam, tertium propter eternam penam*, There are three kinds of woes, the first woe is for sin and offences: the second for worldly tribulation and misery: the third for the everlasting paine. All of these woes did the rich man feelee: two of them were begun here on earth, and the third was finished being in Hell torments.

Secondly, let vs consider what his apparrell was: Purple, & fine white as some will haue: but wee reade, *kai endydisketo porphyron kai bysson*, which word *bysson*, although some take it for fine Flare, yet let it here be vnderstood of Silke.

There was very great difference betwixt the apparrell of Iohn the Baptist, and this man: Iohns rayment was Camels haire, with a leathern girdle about his loynes, which did argue repentance and mortification in him; but this Rich

or, diuellish Diues.

Richmans apparell was purple and fine Silke, whose outward apparell did argue the pride of his heart: the outward habit for the most part resembles the inward habit and condition of the mind. Pride, as saith one, is grounded in the heart of man; a vice most loathsome to God, hatefull to man, and hurtfull to the soule.

But let vs consider the three circumstances in the life of this Rich man, to wit, what his diet was; Deliciously euery day: and here wee see what the children of this world delight in, namely: in fulnesse of meat: *Qui neglecto superorum cultu, Baccho indulgent, Veneriq; ministrant:* Who neglecting the seruice of God, haue giuen themselves to serue Bacchus and Venus. Hence one noteth, *Gula delectatione non necessitatem querit*: A gluttonous person eateth more for pleasure then necessity: so did this Rich man; so did our first parents; it was not through need or necessity, that they did eate of the forbidden Tree, but through wantonnesse, pleasures, and idlenesse. Such is the strength of gluttony, and it is called, *Blandus Damon, dulce venenum, suauis peccatum, quam qui habet, seipsum non habet, quam qui habet, peccatum non habet, sed ipse totus est peccatum*: Gluttony is a flattering Diuell, and pleasant sinne, and a sweet poyson; which whoso vseth hath not the vse of him selfe: which whoso hath, hath no sinne, for he is

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is all sinne it selfe. Besides, it hath an especiall effect, for it doth, as Gregory saith, generate lust.

Therefore it is well noted, that it is, *Amisio temporis*, *naufragium castitatis*, *ruina corporis*: The losse of time, the shipwacke of honesty, and the ruine of the body. To bee short, it was gluttony that caused our Parents to transgresse: it was gluttony y<sup>e</sup> caused Lot to commit incest: it was gluttony that made Esau to sell his birth-right: it was gluttony and drunkenness that caused Nabals death: it was gluttony y<sup>e</sup> lost Balthasars Kingdome.

Be not then desirous of dainty meats, saith Salomon: for he that loueth banqueting, shall be poore; and he y<sup>e</sup> delighteth in wine, shall not bee rich.

Also, here I cannot but commend the temperate dyet of our well fed Monke: *W. Monachi, vestri stomachi sunt amphora Bacchi*. Monks bellies are Bacchuses barrells, like vnto their countryman Alpines a Roman, famous for his gluttony. The righteous eate, and are satisfied; but the belly of the vngodly hath neuer enough, Pro. 13. There are therefore two kinds of eating: Moderate, as y<sup>e</sup> of Iohn the Baptist, and y<sup>e</sup> of Elias, David, and Daniel. Immoderate, as this of the rich man which fared deliciously.

And

And so let vs a while leane the Rich man, and consider the second, that which is the life of the Begger.

There was a certaine Begger named *Lazarus*, &c.

Woee Lazarus? what, lying at a gate, and full of sores too? Would not this Rich man afford thee some out-house to lye in, to shroud thee from stormes and tempests? no. Would not his seruants pity thee? no. Would not his childzen speake for thee? no. Would not his wife intreate her husband for thee? no. Hast thou ever done them any wrong? no. But Lazarus, it may be thou art stout; and oftentimes Beggers will be chusers: thou perhaps wouldest haue some great almes, or some Coppyhold, or some Farme of this Rich man? no; or thou wouldest haue some delicate meate, or many dishes: no: or thou wouldest sit at the table with his sonnes or seruants: no, no. What is it then that thou dost desire? nothing but cruines to refresh my soule: nothing but cruines to saue my life: nothing but cruines, cruines that fall from the Rich mans table: I know that he fareth plentifully, and that he may well spare them.

What shall I say of the hardnes of this cruell Rich mans heart? Let me speake for Lazarus vnto this rich man, yet I shall but a *sinum condere*

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get nothing of this hard fellow : I have a message vnto thee, O thou Rich man from y great God of Heauen, and hee doth desire thee, that thou respect the Begger that lyeth at thy gate, payned with sores, pined with griefe, and euen starued through hunger ; and I beseech thee in Gods stead, that thou haue pity on this Begger, as God shall haue pity, mercy and compassion on thee, and looke what thou layest out, it shall be payed thee againe. But he answered, I warrant you, hee is some runnagate idle Rogue, and so long as he can bee maintayned by such easie meanes, hee will neuer take any other trade vpon him. Nay, but good sir, let it please you onely to behold this poore creature : which suppose it were granted, and hee coming to the gate where this wretched object lay, seeing him berayed with sores, betattered in rags, and the dogs licking him, stopping his nose, with a squemish face, and disdainefull looke, began to say vnto him : I see thou art some lewd fellow, that such miseries happen vnto thee, and such plagues come vpon thee, it is not for thy goodnesse or righteousnesse, that these afflictions light on thee. But hee replied, O good Master, some comfort, good Master, some reliefe : good Master some crums to saue my life, I shall dye else and starue at your gate ; good Master, I beseech you for Gods sake,

take, I beseech you for Christs sake, take some  
 pity, some compassion, some mercy on me. But  
 he with an angry looke disdained Lazarus, said,  
 Away, hence you idle Rogue, not a peny, not a  
 morsell, not a crume of bread: and so stopping  
 his nose from the scent, and his eares from the  
 cry of Lazarus, returned into his Palace: And  
 this pooze mans throat being dry with crying,  
 his heart fainting for want of comfort, his  
 tongue cleaving to the roose of his mouth, be-  
 ing woone out with fastings and miseries, star-  
 ued at the Rich mans gate. Now must I speake  
 for dead Lazarus against this Rich man, *Nam si  
 hi tacuissent, nunc lapides clamabunt?* If I should  
 hold my peace, the very stones would cry, O  
 thou painted sepulchre, and sonne of no woman,  
 thou rich Miser and more then cruell wretch, La-  
 zarus is dead, he is dead at thy gate, and his blood  
 shall be vpon thee, thou sheuest, no mercy vnto  
 him, no mercy shall be shewed to thee: thou stopst  
 thy eares vnto his cry, thou shalt cry and not be  
 heard. It is inhumane wickednesse to haue no  
 compassion on distressed Lazarus; but most of all  
 to let him starue at thy gate for want of foode:  
 what did he desire of thee but onely crums to saue  
 his life? Is it a small thing I pray thee, that thou  
 hauing abundance of delicate meate, shouldst  
 see him starue for bread: that thou flourishing in  
 Purple and Silke, shouldst see Lazarus lye in  
 rags,



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rags, that thou seeing euen thy Dogges haue pity on him, thou wouldest haue no pity vpon him thy selfe : What eyes hast thou that wouldest not see his sores : What eares hadst thou, that wouldest not heare his cry : what hands hadst thou, that would not be stretched out to giue: what heart hadst thou, that would not melt in thy body : What soule hadst thou, that would not pity this silly soule, this wretched body, poore Lazarus : if the stones could speake, they would cry, Flye vpon thee : if thy Dogges could speake, they would condemne thee, of vnnmercifulnesse ; if dead Lazarus were here his sores would bleed afresh before thy face, and cry in thy eares, that thou art guilty, guilty of his blood, and that thy sinne is more then can be pardoned.

Why should I not tell thee the portion that is prepared for thee : this shall bee thy portion to drinke; let thy dayes bee few, and let another take thine office: let thy children be fatherlesse and thy wife a widow: let thy children be vagabonds and begge their bread : let them seeke it also out of desolate places : let the extortioner consume all that thou hast, and let the strangers spoyle thy labour: let there bee no man to pity them, nor to haue compassion on thy fatherlesse children : let thy memoriall bee cleane forgotten, and in the next generation let  
thy



or, diuellish *Dines.*

thy name bee cleane put out : let him bee an accursed example to all the world : let him be cursed in the City, and cursed in the field : let him be cursed when he goeth out, and when he cometh in : let him be cursed when he lies downe, and when he riseth vp : let all creatures, and the Creator himselfe forsake him , Angels reiect him, Heauens frowne at him , Earth open thy mouth, Hell receiue him, spirits teare him, Diuels torment him, let no mercy bee shewed vnto him that shewed no mercy : thus shall the miseries of Lazarus bee reuenged by the iust plagues that shall iustly fall vpon the rich mans Head.

But here let vs first obserue the little or no whit of mercy , that the children of this world shew to the goodly in this life , hold basely they vse them, and vnnmercifully respect them. They gaped on me with their mouthes, as it had bin a roaring Lyon, they stood staring vpon me, saying, Fie vpon thee, fie vpon thee, we saw it with our eyes. So did this rich man stare vpon poore Lazarus, crying, Fy vpon thee, lothsom, forsaken object. Therefore here we see, that there was in him, *Triples peccatum, nefas in Deum malitia in proximum, scelus in seipsu* Impiety toward God, cruelty toward Lazarus, and vengeance against himselfe and the little mercy that bloudy-min-

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ded Herod shewed to the innocents, sufficient-  
ly pꝛoues this place: whereupon Saint Grego-  
ry thus applieth; *Quare herrendum, &c.* Why  
should that horrible decree, that cruell edict  
pꝛoceed out from Herod, that the young inno-  
cents should bee slaine? Why should none but  
Herod, that Syrophant, that blood-sucker, bee  
appointed to act this cruell, this woofull, this  
moze then vnnaturall Tragedy? What harne  
had they done him? What ill thought aaainst  
him was imagined by them? What occasion  
of murder was offered by them? What inu-  
ry or wrong was pretended towarde him, that  
the City of Rhama should for no cause bee filled  
with Butchers that should murder the inno-  
cents, and destroyed new-boꝛne babes? In Rha-  
ma there was a voyce heard, lamentation, wee-  
ping, & great mourning. Who can with tongne  
declare the miseries and calamities in that  
towne, that there should bee such a lamentation,  
such a weeping consent of children, of mothers,  
of fathers, of kindred, miserable crying out to  
the mercilesse murtherers to saue their liues?  
Who can deploze the many & sundry faces, ma-  
ners, innocent smiling, lookes of these pretty  
babes on their fatall executioners? y the poore  
infant, so soone as it was boꝛne, and cleaued to  
the bꝛest, should receiue a deadly wound tho-  
roꝝ his bowels: and the wofull mother offer-  
ring

ring the child a dug, was constrained to seeke her infants blood in the dust: yea and oftentimes the cruell slauie for haste, with a sword carelessly murdered mother and infant together. Wee cannot without teares rightly consider these things, Neyther was this capitall sentence of Herod onely against infants that were but one yeere old but if any had liued to the age of two yeeres, that they also should be slayne.

Here is painted out most plainly the manner and sauage dealing of the wicked world towards the children of God, how vnnmercifully they doe vse them, like as Cain vsed Abel, and as Achab dealt with Naboth, or as the Rich man dealt with Lazarus. But here let the vngodly mercilesse learne, that they that shew no mercy to poore Lazarus in this world, shall finde but little in that to come. And let Lazarus learne also: since his miseries are so great, and so many in this life, to looke for a better in that life where there is no such cruell dealing. Let vs then with Stella loathe this world, for *Impossibile est in hoc mundo esse & non timere, & non dolere, & non laborare, & non periclitare*: We cannot possibly liue in the world without feare, danger, dread, sorrow, paine, miseries, and such like, as Lazarus felt.

Secondly, in the life of Lazarus, I noted how he liued, to wit, miserably and full of sorres, and

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yet this rich man would not pity him. Christ could not of his mercy but cure the Leper when he saw him full of sores and leprosie, and Elisha could not but of humanity teach Naaman the Assyrian to wash himselfe in Jordan, that he might bee whole: but this Rich man would not helpe the poore Begger, neyther by his counsell, purse, table or cruines, but let him alone to pining miseries at his gate.

Here we note in the person of Lazarus, the great miseries and afflictions that the Church of God doth endure in this world.

Great are the troubles of the righteous, sayth David: not small, nor few, but great and many Psal. 34. And againe, Hee will thorowly purge his flore, not slightly nor by halues, thorowly. Math. 3. And he will search Ierusalem with candlelight, lest he should ouerslip any wickednes therein. So that as Saint Bernard sayth, *In sordibus generamur, in tenebris conseruamur, in doloribus pateremur*: We are begotten in vncleanesse, we are nourished in darknes, and brought into this world with bitternesse, *Triplices enim sunt dolores, scilicet, cordis, mundi, & inferni*: There are three kinds of sorrows, the sorrows of the heart, the sorrows of the world, and the paines of hell, *Primi sunt ex natura, secundi ex necessitate, tertij pro equitate*: The sorrow in hart by nature, we sorrow in this world of necessity, the

or, diuellish Diues.

the third shall happen to the rich man in hell, of equity, when he shall confesse himselfe to be iustly plagued.

And further to proue this place. we haue many examples in the Scripture, but that well knowne one of Iob may not be omitted, whose miseries were more then many, and intolerable; as first, hee beeing a iust man, and one that feared God, to bee thus plagued: for when one messenger was relating tragicall newes to him, there came another on the necke of him, like the waues of the Sea, while he was yet speaking, and there came another, while the other was yet speaking: and while he was yet speaking, there came another: and yet this good man had not so much as an houre respite to breathe, or to receiue comfort and consolation by any meanes: his goods were lost, his body plagued, his seruants slayne, his sonnes were dead, and no creature left aliue to comfort him, but onely a froward wife to grieue and bere his heart. *Miseria est copia tribulationis, & incopla consolationis, quando multifarie quis patitur, & e nemine releuatur.* Misery is then a sea of tribulation, and scarce a drop of consolation, when a man is oppressed many wayes, and relieved by no meanes.

For further prooffe hereof, adde hereunto the

*Dives and Lazarus,*

the miseries and afflictions of y<sup>e</sup> blessed Saint the Virgin Mary, y<sup>e</sup> mother of Christ: for so soone as her eye-pleasing babe was borne, her troubles with his were enlarged: first, she was constrained through Herods cruelty to flye from Bethlem into the land of Egypt, to the land of Israel from thence; from the land of Israel, to the parts of Galile; from thence to the City of Nazareth: thus the holy mother with her more then holy Sonne, was compelled to flie for feare of their liues, and to seeke their diet and lodging where they could finde it. The Foxes haue holes, and the birds of the Ayre haue nests, but the Sonne of man hath not whereon to rest his head, Math. 8. From the houre of his birth, vntill hee was twelue yeeres old, shee neuer slept but in feare of her life and her Sonnes too, being both hated by the read Dragon, & persecuted by Herod and the world. He came among his owne, and his owne receiued him not. But when her Sonne came to thirty yeeres of age, **A** I cannot expresse nor speake her griefes! for grieve: when as shee saw him betrayed and giuen into the hands of wicked men: when as shee saw him haled and pulled before Counsels, when as shee saw him tost from pillar to post: when as shee saw him sent from Annas to Caiphas, from Caiphas to Poncius Pilat, to be vniustly condemned; when



or, diuellish *Dives.*

When as she heard that fatall sentence of iudgement proceede from *Pilat* and the *Iewes*, *Crucifige*: When as she saw her Sonne stript of his coate, and beat with rods: When as she saw his head crowned with sharpe thornes, that pure red blood trickle downe on his sacred face: When as she saw him led to execution, When as she saw him hoyst vpon the Crosse to suffer death befoze her face. O how she wept and wrung her hands, when as she saw his hands spred abroad, and nayled to the Crosse. O how she bewailed her pleasant louely cheekes with bitter brinish teares, when as she saw his side pierced with a speare, that blood and water issued out, as out of a rocke. O she cryed out, O yee that passe by, O yee that stand by the Crosse, haue yee no respect of my Sonne: When as she saw him bow his head, O how she beate her brest! When as he gaue vp the Ghost. O how her heart melted within her! Who can with vnworthy words declare the miseries of this worthy Saint?

The Adamant stone is dissolued in blood: and let eyther the miseries of *Mary*, or the Blood of *Iesus Christ* molifie our stony hearts and cause our eyes to runne ouer with streames of teares.

O that my head were a Well of water, and mine eyes a fountaine of teares, that I might



Dives and Lazarus,

might weepe for the miseries that the Saints of God and Martyrs of Jesus Christ have suffered in this life ! But what counsell shall I give in miseries? truly to learne patience, which is defined thus, *Patientia est obedire Deo in tolerandis aduersis, sed ita tamen ut non Deo irascamur, nec aliquid contra mandata faciamus*: Patience is a vertue that teacheth vs to obey God in our miseries, but so that we bee not angry with him, nor rashly charge God, nor doe any thing against the will of God, but patiently to endure what his pleasure is to inflict vpon vs. I doe conclude this point with the Psalmographer: The patient abiding of the Lord shall not perish for ever, Psal. 6. 1.

Thirdly, in the life of the Begger wee noted what he desired in his life, crummes: desiring to be refreshed with the crummes that fell from the rich mans table. Out of which words I doe obserue that the godly do desire no great matters in this life; they thirst not after honour & promotion, but if they haue wherewith to serue their present necessities, therewith to be content, *Habens vultis & vestrum*, saith our Saviour Christ, Having food and apparell, bee therewith content. But the rich man, hee must fare delicately, & so fat himselfe for the slaughter. *Gulosus habet cor in ventre, lasciuus lubricus, cupidus in lucro*; The

The Gluttons heart is on his belly, the wantons heart is on his lust, and the Couetous mans heart is on his chest. But here since Lazarus doth request but crumes, let vs yeeld to his request, and let vs learne to be mercifull *Misericordia est dolor de alterius concepta miseria, & ad succurrendam propensa*: Mercy is a kind of grieve that commeth by thinking on other mens miseries, and willing to shew comfort; hence the word is deriued: *Misericordia, quasi miserum cordans*: Mercy, because it procureth sorrow of heart to thinke on miseries. 2, *Misericordia, quasi mittens seorsum rigorem cordis*: Mercy, because it striketh an extreame cold vnto the heart: or, as some will haue it. *Misericordia, quasi mira suauitate rigans corda*. Mercy, because it powreth a wonderfull sweetnesse on the heart of him that conceiueth comfort by some mans mercy. How pleasant would this mercy haue beene! How sweete would crums haue beene vnto the heart and soule of Lazarus, if he could haue had them! But there is *Triples misericordia: propria, paterna, fraterna*: *prima ad seipsum, secunda patris ad filium, tertia ad proximum*: Mercy is threefold, there is a proper mercy, a fatherly mercy, and a brotherly mercy: the first belongeth vnto our selues, the second is from the father vnto the sonne, and the third is from our selues to our neyghbour, from each one to other:

other : concerning the first, David saith : So long as thou doest good vnto thy selfe, men will speak well of thee. Of the second we read, The father seeing his sonne a far off, run on him, and kissed him, Luke 15. Of the third , we read of the mercy of the Samaritan , which he shewed vnto him y<sup>e</sup> fell among the thoeues. Then haue mercy on Lazarus , which is in distresse ; let vs not like the Leuit passe by Lazarus that lyeth wounded, and moze then halfe dead ; haue mercy I say, on Lazarus which is a member of Christ; haue mercy on Lazarus, and **G O D** shall haue mercy on thee. Blessed are the mercifull, for they shall obtaine mercy. And so let vs consider the fourth part in the life of the Begger: who shewed this Begger mercy: not the Rich man , but his doges.

The doges came and licked his sores. The rich mans doges by licking Lazarus, taught their Master to haue mercy on him , but hee would not: therefore he had worse then a Doggish nature and cruell heart. But here first wee note Gods prouidence towards his childzen he will haue them comforted and fed, though by dumbe and onely sensible creatures ; so the Dogs here came and licked Lazarus sores. So Elias was fed by Heauens to saue his life, 1 King. chap. 17. verse 4. And thou shalt drinke of the riuier : and

I haue commanded the Ravens to feede thee there.

This, I say, is done by Gods prouidence therefore what tender care and carefull respect God hath over his chilozen, here we see.

The mercy of God is threefold, *Prima speciosa, secunda spaciosa, tertia pretiosa*: the first is beautifull to behold, the second is spacious, the third is precious to the soule. By the first Lazarus and vs all are created: by the second, Lazarus and all vs his beleeuing chilozen are redeemed: by the third, Lazarus and all of vs are carried into Abrahams bosome in the kingdome of heauen.

Secondly, in that dogs came and licked Lazarus sores, when the Rich man himselfe forsooke him, we obserue, that sensible dunbe creatures of the earth, (are in their kindes) better then many men. Therefore it is that God complayneth by the mouth of his Prophet, The Oxe knoweth his owner, and the Ass his Masters crib, but my people will not know me, sayth the Lord. So the dogges here knew Lazarus to be pained, but the Rich man would not vouchsafe to know him: therefore his owne dogges condemned him of mercilesse cruelty.

It is worth the noting, y<sup>e</sup> which Pliny reports of dogs, *Fidelissimi homini ante omnia sunt canes*

*& equos*: Dogs and Horses are most loyall and loving vnto man, aboue all other creatures. Againe, *Quod impetus eorum & feruitia mitigatur ab homine concedenti humi*: That their sauagenesse and cruelty is mitigated, when on doth fall on the ground: but Lazarus humbled himselfe on the ground, and lay in the dust, yet this Rich man had no pity on him, he relieved him not. *Soli nomina sua canes*: Dogges onely of all other sensible creatures know their names. I would all Christians would remember their names, and what belongeth thereto: how when they were incorporated into the Church, they vowed to forsake the Diuell, the world and the flesh. Againe, *Soli vocem domesticam agnoscunt canes*. Dogs know the voyces of them that are in the house: if one come at midnight and cha-  
stise them, they will cease to barke; they will know the householders voyce, and them of the household. I would men would learne to know Christ their Housholder, and the voyces of the Prophets and Preachers of his household. Againe, *Scrutans ut vestigio canes*: They search the foot-paths of their Masters. Wee will not follow the paths of righteousness; nor tread in the foot-steps of our Master Christ, although he hath sayd, Learne of me: and although the Apostle doth earnestly exhort vs, Be ye followers of  
God

God as deare children', *Persequitur enim cum canis*: a dog chaseth his enemy, but our enemy the Diuell chaseth vs. See that medicinable vertue that is in a dogs tongue, for it healeth, and was comfortable to Lazarus. Mans tongue cutteth and killeth, Thy tongue, sayth Dauid, cutteth like a sharpe razor: and the tongue that telleth lyes, slayeth the soule. But now let vs consider the third part, which is the death of the Begger.

It was so that the Begger dyed. Her e is the adage fulfilled, *Mors optima rapit, deterrima relinquit*. Now must I speak of tragicall matters, of Funerals and obsequies, of dissolution and death, which is called by many metaphors in the holy Scriptures, as sometimes, *Transitus ex hoc mundo ad Patrem*. A passage or going out of this world to the Father. Sometimes *Dissolutio*, so Paul calls it, *Cupio dissolui, & esse cum Christo*: I desire to bee loosed, and to be with Christ. Sometimes *Lucrum*, Gaine, as in the Philippians, Death is to me aduantage. Sometimes *Somnus*, a sleepe: So Abraham and David slept with there Fathers. Sometimes *Seminatio*, a sowing: It is sowne a naturall body, it riseth againe a spirituall body: & it is thus declined, *Mors est separatio anima a corpore, requies a laboribus, & miseris huius seculi*. Death is a

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*Dines and Lazarus,*

separation of the soule from the body, a rest and quietnesse from all labors, paines and miseries of this wicked world. But there are three kinds of death, to wit, Corporall, Spirituall, and Eternall.

The Corporall Death is a naturall separation of the soule from the body, &c.

The Spirituall Death is two-fold: there is *Mors Spiritualis piorum & impiorum*, There is a Spirituall Death of the godly and of the wicked: the Spirituall Death of the godly *Mors peccati & mundi dicitur*, It is to die onely vnto sin and to the world: the Spirituall death of the vngodly, *Est mors fidei & anima*, Is the death of fayth and righteousnesse of the soule, which death the vngodly taste of, although they be yet living.

The Eternall death is, *Sempiterna infelicitas & miseria qua secunda mors dicitur*: An everlasting unhappinesse and misery, when the soule is separated from God and the company of all Saints, which is called the second death.

*Moritur ergo homo temporaliter, moritur Spiritualiter & utiliter, moritur spiritualiter & dam-nabiliter.*

Man may therefore taste of three deaths:  
First,



or, diuellish *Dines*:

First, Corporall: Secondly, Spirituall and profitable: Thirdly, Spirituall and damnable.

*Primam Christus suscepit: Secundam docuit: Tertiam damnavit.*

The first is a temporall Death, that Christ himselfe did suffer:

*Non quia noluit, sed quia voluit, mortuus est Christus;*

Not because he wanted power to withstand Death, but because he would dye willingly, and offer a sacrifice for the whole world that doe beleeue in him.

The second, that is, the Spirituall profitable Death, to die vnto sinne and the world, he taught by his owne example, Yea are dead with Christ, &c.

The third, that is the Spirituall everlasting Death, hee shall giue vnto the reprobate in the day of iudgement: Goe yee cursed into Hell fire, prepared for the Diuell and his angels.

But in the death of the Begger, first we noted what became of his soule, It was carried by Angels into *Abrahams* bosome. Whereby wee learne, the immortality of the soule. *Pithagoras* was the first among the Grecians, that taught  
C 2 the

## *Dives and Lazarus*

the soule was immortall. The Philosophers also, and Heathen Poets doe proue the immortality of the soule.

*Cedit enim retro, de terra quod fuit ante  
In terra, sed quod missum & ex aetheris  
eris,*

*Id rursum cæli fulgentia templa, recep-  
tunt.*

That part of man that was made of earth, went to earth; and that part as came from heaven, went to heaven againe. But leauing these, we proue by Scripture the immortality of the soule. Man was made a liuing soule. Therefore the soule is immortall. And here in the Text, Lazarus being dead his soule was carried into Abrahams bosome.

Here therefore is the damnable opinion of the Atheists ouerthrowne: for if they deny God, they must also deny that they haue soules, and so consequently that they are not men. But Saint Iohn teacheth them, y all things were made by the Word of God, and without it nothing was made: therefore if they are made they are made by the Word of God, and of a reasonable soule, which doe acknowledge and beleue in the Creator. *Anima est*  
*primum*

*primum principium vite, per se subsistens incorporea ac incorruptibilis*: The soule is the first beginning of life, subsisting of it selfe, incorporeall, and incorruptible. Saint Austine, *Anima est Spiritus & substantia incorporea, corporis sui vita sensibilis, inuisibilis, rationalis, immortalis*, The soule of man is a spirituall or incorporeall substance, sensible, inuisible, reasonable, immortal: for as hee also sayth, *Solus homo habet animam rationalem*: Onely man hath an immortal soule. Lazarus soule was carried into Abrahams bosome, which is a quiet Ha-  
uen, which the saythfull haue gotten by the troublesome p[er]uagation of this life, that is, the Kingdome of Heauen. There is *Duplex Regnum, Gratie & Glorie*. There are two King-  
domes, one of Grace, the other of Glo-  
ry.

Here therefore wee note, that the soules of the Elect, being separated from their bodies, are presently in ioyes, and are carried into A-  
brahams bosome; so called, because it belong-  
eth onely to the saythfull. Well then, Lazarus soule went to Heauen: and Christ sayd to the  
Theefe on the Crosse, This day shalt thou bee  
with me in Paradise. Not to morrow, or next  
yeere, but this day. Therefore the soules of  
the Elect being separated from their bodies, are

## Diues and Lazarus,

in ioy and rest. As also on the otherside, the soule of the Rich man and the damned, after they be separated from their bodie, are in Hell torments.

And thus much concerning the place whither Lazarus soule was carried being dead, namely, into Abrahams bosome.

Lastly, we noted by whom, By Angels: It was carried by Angels into *Abrahams* bosome. An Angell doth signifie a Messenger, according to the Etimology of the word; and this name is proper to them in respect of their offices: but they are defined otherwise, namely, to be ministering spirits, created to the glory of God, and benefit of his Church: & there are nine orders of Angels, as the Diuines do write, and as we gather out of Scripture.

1 The first, are they that wee call Seraphins, *Qui semper Dei amore ardent*, who alwayes burne with the loue of God: they glister and shine in brightnesse, and their office is, *Bonitatem Dei considerare*, to meditate on the goodness of God.

2 The second, are Cherubins, *Qui principaliter relucet Diuini numinis radio*, who principally doe giue a reflex of the brightnes of God, and they doe *virtutes Dei considerare*, consider the vertues and quality of God.

3 The

or, diuellish Dines.

3 The third order are *Throni*, a regall seate, and that Office is *Affistere Dei Throno*, to stand about the Throne of God.

4 The fourth are *Dominationes*, Dominions, and they doe *instruere in spiritali bello*, instruct and direct men in the spirituall combat that is betwixt the flesh and the Spirit.

5 The fift are *Principatus*: Principalities: and they doe *Principes regere & homines docere*, guide Princes, and teach euery one to reuerence men in their place and calling.

6 The sixt are *Potestates*, Powers, and they doe *Potestatem demonum coercere*, restraints the power of diuels.

7 The seventh, are *Virtutes*, Virtues, and they doe *Miracula operare*, worke miracles.

8 The eight, are Archangels, *Qui summa nuntiant*, who declare wonderfull things.

9 The last order are Angels, *sed hominibus magis propinqui*, more neere to men in office: and they do *Homines ad Diuinam cognitionem ducere*, teach men the knowledge of heauenly things. Behold, I will send mine Angels which shall go before thee, and keepe thee in the way, Exo. 25. He will giue his Angels charge ouer thee, that thou dash not thy foote against a stone, Psa. 90. Angels doe instruct the ignorant. So the Angell

## Diues and Lazarus,

rid teach Ioseph to flye into Egypt from Herods enueltie. Angels doe attend the soules of the faythfull, being separated from their bodies, and carry them into euerlasting ioyes and rest, as is manifest in this place.

We see therefore the tender care and loue of God, which hath thre properties, sweetenesse, wisdom, and strength. Wee loued vs sweetely, in that hee tooke on him our flesh: hee loued vs by his wisdom, in that he prevented the blame that should light on vs: hee loued vs by his strength: when as hee endured the bitter pangs of death for our sakes. Therefore he shall be called *Amicus dulcis, consolaris prudens, adiutor fortis*: A sweete friend, a wise Counsellour, and a strong helper And so let vs consider the fourth and last part; which is the death of the Rich man.

The Rich man also dyed, &c. Here we may see, that death is the way of all flesh. Death shaketh Cedar and Shrub. Death calleth away the Rich man from his pleasures, and Lazarus from his paine, and all must obey when Death calleth. It is not the Maiesty of Prince, nor holynesse of Priest, strength of body, feature of face, wisdom, beauty, riches, honour, nor any such secular regard can pleade against Death, or priuledge a man from the graue. *Statutum*

or, diuellish Diues.

*est omnibus semel mori*: The decree is out, all must dye once; all must taste of this distastfull cup of death. Let vs then know that the pale Horse, and he that sitteth thereon, whose name is death, comes running on towards vs. All that is within vs and without vs, are remembrances of death. The Sunne rising in the East, and shining into the West, sheweth our rising and falling, our coming in and going out of this world. All cry vnto vs, we must away, we must hence, as Christ sayd, My Kingdome is not of this world. Death is the separation of y<sup>e</sup> soule from the body; the husband separated from the wife of his youth; the father separated from his childzen whom hee dearely loued, the childzen from their parents; the master from his seruant, and the seruant from his master: thus parents and friends, and all must part.

The first circumstance of the Rich man, is to know what became of his body: it was honourably buried. And here wee see that honourable buriall doth not profit the damned soule. Tares are sowne as well as Wheate all times; the one growes vp for the fire, the other for the barne: Gather the Tares in bundles, and burne them, but gather the Wheate into my barne, Math. 13. 30. But let vs lastly consider what became of his soule:

And



*Diues and Lazarus,*

And being in Hell torments, &c. But because none can so well relate miseries, and none can describe the torments of Hell so well as he that hath felt the same, let the rich man himselfe speake, and let vs heere him what he sayth, He being in hell torments, he thus beginneth : O wretch that I am, why did I suffer *Lazarus* to starue at my gate ? for which I am shut in the gates of hell: why did I not giue *Lazarus* a crum of bread? for which I cannot haue here now one drop of water to coole my tongue. Why did I shew *Lazarus* no mercy on earth? for which no mercy is shewed to me in hell. What shall I do? for I am tormented in this flame, I will cry vnto *Abraham*, *Abraham* haue mercy on me, and send *Lazarus* that he may dip the tip of his finger in water, and coole my tongue: I am tormented here, *Abraham*. I am torne in pieces here, *Abraham*, I am plagued and continually pain'd here, *Abraham*; here my purple rayment is flames of fire; my light is darknes, my day night, my companions are diuels; O how they hale me! O how they pull me! O how they vex and torment me! Here my feet are scorched, my hands are seared, my heart is wounded, my eyes are blinded, my eares are dilled, my senses confounded, my tounge is hot, it is very hot, send *Lazarus* therefore, *Abraham*, with a drop of water to comfort me, one drop, good.

or, diuellish *Diues.*

good *Abraham*, one drop of water.

But *Abraham* answered him; Thou damned wretch, once thou didst disdain *Lazarus*, once thou didst refuse *Lazarus*, once thou didst scorn *Lazarus*, now *Lazarus* shall disdain, refuse and scorne thee; once thou stopd'st thine eares from the cry of *Lazarus*, now he stoppeth his eares from thy cry; once thou turnedst away thy face from *Lazarus*, now hee turneth away his face from thee; once thou deniedst crumes to *Lazarus*, now he denieth water to thee, not a spoonfull, not a drop of water.

Oh *Abraham*, but now if I had my goods, I would giue *Lazarus* all for a drop of water: now if I had a million of gold, I would giue it all for a drop of water; now if I had a world of wealth I would giue it all to *Lazarus*: therefore good *Abraham*, one drop. But he answered, No, not a drop.

Not a drop? then cursed be the day wherein I was borne, and cursed be the night wherein I was conceiued; cursed be my father that begot me, & cursed be my mother that bare me; cursed be the palace that kept me, cursed be the purple robes that cloathed me, cursed bee the delicate meat that fed me, let mee be most cursed of all creatures both in Heauen and Earth. And so leaue wee him cursing, who indeede was most accur.

## Dives and Lazars,

accursed: and learne, that the soules of the damned being separated from their bodies are in hell torments.

Hell is described by many metaphors; as horrible darknesse; a land as blacke as darknesse it selfe; also, unquenchable fire: *Ibi erit fletus, & stridor dentium, fletus quidem ob ignem qui non exstinguitur, stridor dentium ob vermem qui nunquam moritur.* There shall be weeping and gnashing of teeth, weeping for the fire that neuer shall bee quenched, gnashing of teeth for the worme that neuer dieth. Also it is called *infernus*, a dungeon, a bottomlesse pit. *Infernus lacus est sine mensura profundus est sine fundo, plenus ardore incomparabili, plenus dolore intolerabili*: Hell is a Lake that cannot bee measured, so deepe that it is without bottome, full of intolerable heate, full of incomparable paine. Also Gehennam, a balley nigh vnto Ierusalem, wherein was a Chappell, in the which the idolatrous Iewes did sacrifice their childzen vnto a brazen Image called Molech, which being made hot, inclosed them in the belly thereof and lest their cry should moue any to pity them, they made a horrible noise with drums and other instruments: whereupon the place is called Tophet. Thus will the LORD speake with his enemies in his wrath, and ber  
them

or, diuellish *Dines*.

them in his soze displeasure.

But some may demand, where this place of Hell is? If I should take vpon mee to declare that, it would appeare vnto me, Annibalem Phormio, as the adage is, and I were mad, out of my element: I had rather with safety hereby teach, that there is a Hell to punish the merclesse Rich man, and the damned: hee being in Hell torments, therefore there is a Hell and torments both.

Therefore to conclude all in one word, and to apply all that hath beene spoken to this present time and place, let vs all in our vocations learne to haue mercy on Lazarus, that is, on our poore brethren, that we may finde mercy, and that mercy may reioyce in iudgement. And you that are Magistrates of this City, thinke vpon Lazarus that lyeth in your streetes, that pineth at your gates, that starueth in your prisons for want of crums; hearken how they cry, Bread, bread, a loafe of bread for Iesus sake. Who would not heare them? Who would not pity them? Who would not comfort them? Also see that you chuse good and mercifull Officers in your Spittles & Hospitals, that may feede Lazarus, and not fill their owne purses and bellies as this Rich man did. And you that sit in the seate of Iudgement, and are Gods here on earth,

*Dives and Lazarus:*

earth, let the matter be iudged rightly betweene  
the Rich man and poore Lazarus; let equity bee  
in your right hand, and Justice in your left; con-  
sider that Lazarus is poore, and that hee is not  
able to wage Law against the Rich man, yet  
defend him, and let him have right. Defend the  
fatherlesse and the widdow. See that such as be  
in neede and necessity haue their right: then shall  
the righteous God of Heauen blesse you, and  
blesse the Land for your sake: then shall wee  
be with Lazarus in the blessed place of rest:  
which the onely Lord Iesus grant  
vs, for his mercy sake,  
Amen, Lord Iesus,  
Amen.

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*FINIS.*

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